DOCUMENT RESUME

ED 097 247 SO 007 808

AUTHOR	Kilbride, Philip L.
TITLE	An Investigation of the Relationship Between Infant Sensori-Motor Development and Informal Education Among the Baganda of Uganda. Final Report.
SPONS AGENCY	National Inst. of Education (DHEW), Washington, D.C.
BUREAU NO	BR-2-0634
PUB DATE	72
GRANT	OEG-0-72-4632
NOTE	29p.
EDRS PRICE	MF-$0.75 HC-$1.85 PLUS POSTAGE
DESCRIPTORS	Bantu Languages; Behavioral Science Research; *Cross Cultural Studies; *Cultural Differences; Cultural Environment; Cultural Factors; Environmental Influences; *Individual Development; *Infancy; *Infant Behavior; Motor Development; Perceptual Development
IDENTIFIERS	Luganda; Uganda

ABSTRACT

Research was undertaken to determine what informal education practices lend themselves to the precocity in sensorimotor development noted among Bagandan infants in Uganda, relative to their American white and black counterparts. With the assistance of a Muganda midwife/nurse a prenatal questionnaire was answered by women visiting antenatal clinics in Kampala. Twelve of the mothers and their infants than participated in formal and informal observation, filmings, and tapings on a monthly basis. Additional information on infancy and on the practice of geophagy, soil eating, was obtained in interviews with the fathers, mothers, a traditional herbalist, and others. This report deals specifically with the comparative results on the Bayley Scale of Infant Mental Development and suggests that early culturally constituted experiences consisting of formal training in sitting behavior and positive and continual emphasis on a smiling social demeanor are related to precocious infant performances. Data tables, questionnaires in English and Luganda, and a bibliography conclude the report. (JH)

ED 097247

BEST COPY AVAILABLE

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

FINAL REPORT

NIE PROJECT NO.	2-0634
GRANT NO.	OEG-0-72-4632
PERIOD	June 15, 1972 to June 15, 1973
DATE OF SUBMISSION	January 7, 1972
NAME OF INSTITUTION	BRYN MAWR COLLEGE
TITLE OF PROJECT	AN INVESTIGATION OF THE RELATIONSHIP BETWEEN INFANT SENSORI-MOTOR DEVELOPMENT AND INFORMAL EDUCATION AMONG THE BAGANDA OF UGANDA
OFFICE OF EDUCATION	NIE
NAME OF PROJECT DIRECTOR	PHILIP L. KILBRIDE, PH.D.

SP 007 808

PURPOSE OF RESEARCH

Previous research in Uganda had provided empirical evidence that Baganda infants are precocious in their sensori-motor development relative to their American White and American Black counterparts. We hypothesized that socialization, especially childrearing practices, are importantly related to this rapid development. The purpose of this research, then, was to identify the informal educational practices which covary with Baganda infants' advanced sensori-motor development. Additionally, other socio-cultural practices relating to pregnancy and early infancy were to be explored.

DATA COLLECTION

In order to carry out the research objectives, the senior investigator and one trained graduate student research assistant travelled to Kampala, Uganda, in June, 1972. The senior investigator was fortunate enough to be awarded a full academic year's leave from Bryn Mawr College for research in Uganda. Therefore, the field phase of the project was extended considerably longer than the three months originally intended. Field work commenced in June, 1972, and was completed in April, 1973.

Phase 1

In the early weeks of the research, preliminary operations were initiated. These included:

1. Selection of a Muganda research assistant who was a midwife and a nurse;

2. development of a prenatal questionnaire designed to acquire preliminary information on pregnancy and childrearing practices and to serve as a basis for the selection of mothers for later intensive study;

3. translation of the prenatal questionnaire into Luganda through the technique of back translation; and

4. selection and visiting of Antenatal Clinics in and around Kampala to obtain permission to interview mothers attending the clinics.

Phase 2

The prenatal questionnaire (see Appendix A) was administered in several antenatal clinics and villages to expectant mothers (N=50). In addition to providing vital ethnographic information, these data were also examined as a basis for the selection of mothers to be followed-up after the delivery of their babies.

Phase 3

Twelve mothers and thirteen infants (one set of twins) were observed in their homes and tested monthly by means of the Bayley Scales of Infant Mental and Motor Development. Observations began in mid-August and continued along with related research activities until April. In addition to both formal and informal observations, filmed sequences of mother-infant interactions and taped infant vocalizations were obtained. When rapport was securely established in each household, members were interviewed on a variety of topics.

While intensive analysis of these families was proceeding, additional data were collected from Baganda living in and around Kampala. These included:

1. Thematic materials (see Appendix B) on infancy written in the form of essays (N=45);

2. key informant interviews of fathers and mothers;

3. key informant interviews with a traditional herbalist concerning medicinal practices, particularly those related to pregnancy; and

4. an examination of geophagy in the research area, including, a small survey and key informant interviewing (see Appendix C). (Geophagy was found to be a popular practice during pregnancy and is, therefore, a heretofore unexamined nutritional factor.)

SIGNIFICANT FINDINGS AND DISSEMINATION ACTIVITIES

Analyses of data began in late May, 1973, after returning from Uganda. Since the corpus of data gathered was considerable, it is anticipated that data analysis will continue for some time in the future. Findings and results will be made available in the form of journal articles and monographs which will, of course, be forwarded to the National Institute of Education when available. To date, the senior investigator and the graduate student assistant have focused primarily on organizing the field data; preparing

BEST COPY AVAILABLE

them for computer analysis; and examining selected aspects of the data in some detail. On June 15, 1973, the senior investigator gave an invited lecture to the University of California, Los Angeles, Anthropology Department where he used a portion of the present data. These data are now being prepared for publication although they are presented here since they represent what has been formally analized to date.

PRELIMINARY FINDINGS

Several investigators doing research in Uganda have noted the advanced psychomotor behavior of Baganda infants (e.g. Geber, 1956; 1958; 1960; Geber and Dean, 1956; 1957a; 1957b; Ainsworth, 1967; Kilbride, 1969; 1973; Kilbride et.al., 1970). These studies have provided strong empirical evidence that Baganda infants are advanced, relative to European, American Black, and American White infants, in rate of sensori-motor development, with the precocity being greatest during the first six months of life. In general, ALL three previous investigators have emphasized that infant care practices involving much social and physical interaction between the infant and his mother might be importantly related to the Baganda infant's advanced development. Although tentative explanations for this advancement have therefore been offered, no systematic research has been undertaken to empirically assess the factors presumably influencing this precocity. In general, then, the present study was concerned with identifying the environmental or experiential conditions which covary with Baganda infants advanced sensori-motor development.

Learning experiences during the first six months of life (when the advancement is the greatest) were examined by means of a variety of ethnographic procedures. During the course of our field stay in Uganda (June, 1972- May, 1973), we selected twelve households for intensive longitudinal study. These households were chosen mainly on the basis of responses to a prenatal and childrearing expectations interview schedule administered to 50 pregnant women in Kampala and surrounding villages. Both formal one-hour long, weekly observations of infant-caretaker interaction and informal observations were made in the infant's home environment. Sensori-motor development was assessed monthly using the Bayley Scales of Infant Mental and Motor Development and notes were kept on each infant's diet and health. When rapport was securely established with each family, a household survey was administered. In addition, 8 mm films and slides depicting the infants' common experiences, were taken.

There were 13 infants (one set of twins) who were observed. Not being able to control the sex of the infants to be born, we had in our sample 4 males and 9 females. A previous cross-sectional study (Kilbride, 1969) however, revealed no significant sex difference or birth order difference in motor performance of Baganda infants. Seven of our infants were first-borns and six were later-borns.

The median ages of the mothers and fathers in our sample were 21 (range 15 - 31) and 26 (range 18 - 40) years, respectively. A brief socio-economic description of our parents is presented in Table 1. Nine of the households studied are situated in four villages located between two and thirty miles from Kampala, and three households are located in Kampala. Although the number and composition of the households sometimes changed, since relatives moved in and out, the median number of people living in each household was 7.5 (range 3 - 11). The husbands were heads of the nine households in which the mothers were married. Of the three young girls who weren't married (15, 17 and 18 years old), two were living with their ssengas or fathers' sisters, and one was living with her great grandmother and mother. The latter belonged to the kabaka's or former king's royal family and lived in an enclosed compound near Kasubi tombs in Kampala.

TABLE 1 SOCIO-ECONOMIC DESCRIPTION OF PARENTS

	Mother	Father
EDUCATION (Median Years)	7.5 (range=2-12)	11 (range-7-18)
MARITAL STATUS (number single /S/ and married /M/)	3/S/ 9/M/	2/S/ 10/M/
RELIGION (N)		
Church of Uganda	5	2
Seventh Day Adventist	1	1
Catholic	5	7
Muslim	1	2
OCCUPATION (N)		
Farmer (at home/H/; on gov't farm /G/)	7/H/	1/H/ 2/G/
Student* (secondary school /S/; university /U/)	2/S/	1/U/
Owner of small village shop (duka)	-	1
Car driver for high school	-	1
Projectionists for city council	-	2
Typist	-	1
Secretary-stenographer	1	-
Clerk at bank	-	1
Nurse	1	-
Accountant (with B.S. in Economics)	-	1
Teacher (primary /P/; secondary with M.Ed. /S/)	1/P/	1/S/

*Mothers dropped out of school when they discovered they were pregnant. One farmed, and the other went to secretarial school.

BEST COPY AVAILABLE

The specific purpose of the present paper is to examine two sensorimotor skills which the Baganda themselves consider to be important "landmarks" for the developing infant during his first six months of life -- namely, sitting and smiling. These skills are beginning steps in learning to be sociable, which is an important part of adult Kiganda society (cf. Kilbride, 1973). Both sitting and smiling are essential elements of what Baganda consider to be good manners or mpisa. Sitting properly (okutuula bulungi), for example, is variously structured for children, men, and women in a variety of social circumstances, particularly during speeches, while eating, and in the presence of superiors and visitors. Etiquette also requires that people not show excessive displeasure in direct public social interaction; rather, conflict is usually acted out indirectly through gossip, sorcery, etc. Smiling and other signs of amiability are, therefore, at a premium in daily social life. The Baganda themselves judge mpisa to be quite important in raising their children. When the mothers in our sample were asked, "What is the most important thing parents can teach their children?" ten of the twelve mentioned mpisa. When this question was asked of a larger group of 116 Baganda adults, 81 (70%) responded mpisa. We now turn to a more detailed cultural description of smiling and sitting in relation to Baganda infancy.

Adults believe that an infant should smile and laugh frequently since he has nothing to worry him -- unless he is sick. If a person has been unsuccessful in his attempts to get an infant to smile, he will usually ask the mother what is wrong with the child. When the mothers in our study were asked what pleased them about their infants, ten of the twelve mentioned smiling. The early "sociability" of the infants in our sample was often exasperating when, during their monthly examinations, they insisted on looking at the people present rather than at the test objects. Frequently, the infant had to be seated facing away from any people in order to proceed with the testing -- even the tester had to remove herself from view. Smiling also seems to be important to young children. Much to the surprise of the female investigator, she was given a coin by a five-year-old girl. When asked why the child had given the coin, the mother replied that her daughter wanted to give it to Mrs. Kilbride because she always smiled whenever she saw the child. Mention must also be made of the great deal of social interaction and attention given to the Muganda infant not only by his parents and other adults but also by young children, especially siblings and nursemaids as well as other infants. Due to the great value placed on infant smiles and the many opportunities the Muganda infant has for social interaction, his smiling might be expected to occur frequently since it would usually be followed by readily available, reinforcing stimuli.

Generally, Baganda mothers report that sitting is one of the important skills an infant learns during his first six months of life, and they are quite conscientious about training their infants to sit. The method used, beginning from one to three months of age, consists of sitting the infant on your lap with an arm around his waist and no support for his head (lap training).

BEST COPY AVAILABLE

When he is three or four months old, the infant is placed in a sitting position (with the knees bent and heels almost touching) on a mat and cloths are wrapped around him up to his waist for support. Two variations of this practice are the more traditional method of sitting the baby, with cloths around him, on a piece of bark cloth placed in a hole dug in the ground and the more modern method of sitting the infant (usually without cloths) in a small, round plastic basin with his hands holding onto its sides. The importance of sitting may have originated from the Kwalula Abaana ceremony in which the child's legitimacy is established, and he is seated on a mat with other children who are to receive their clan names (i.e., name of a deceased relative from the father's clan). There is also a separate "sitting ceremony" (Kukuza omwana) in which the mother of the infant's father sits the child on a mat with cloths around him, or more traditionally, on a piece of bark cloth in a hole dug in the ground. This is supposedly the first time the infant is "sat", and the statement is made, "Now you are a man (woman)." In the evening the father of the child jumps over (a symbol for intercourse) the mother of the child in order to stengthen the baby. Additionally, it seems to us that aside from any ceremonial reasons, it would be expedient, for a mother who must carry her baby on her back while she digs in her garden, to train the infant to sit at an early age. Then she could sit the infant nearby while she worked or assign a young nurse-maid to watch him.

As already mentioned, the Baganda place much emphasis on women and children sitting properly with the knees bent and the legs together to one side of the body. Adults are often seen reprimanding a child or "beating" his legs when he does not sit correctly. The importance of sitting properly can be illustrated by observations made at Nsambya Babies Home in Kampala, Uganda. The children (1 - 3 years old) were being told to Tuula Bulungi (sit well) before they received their afternoon meals. The matron of the home told us that the children were being trained to sit and to eat properly so that they would know how to behave when they were adopted and became part of a family.

DESCRIPTION OF THE TEST ITEMS AND RESULTS

The first three social items in the Bayley Scale of Infant Mental Development (Bayley, 1969) involve the reactions of the infant to the examiner's smile, touch, and/or vocalizations. We should keep in mind the fact that the infants had all smiled previously to their mothers or other more frequently available faces. In addition, the infants were tested at monthly intervals only, which might tend to underestimate their abilities. The first smiling item (#18) involves leaning one's face about 12" from the infant's, smiling and nodding for ten seconds, then speaking softly to the infant while smiling and touching his abdomen very lightly. Credit was given for this item if the baby responded with a smile or laugh. The second (#26) and third (#27) social smile

BEST COPY AVAILABLE

items are administered as the first item. The infant is given credit for the second item if he smiles in response to the examiner's smile and nodding without any additional stimulation and, for the third, if he vocalizes in response to any of the social stimuli.

The next three social items in the Bayley mental scale are concerned with the infant's responses to a mirror image of himself. The mirror items are administered by holding a fairly large rectangular mirror within easy reach of the baby and encouraging him to interact with his image by a phrase such as "see the baby." Credit was given for the first item (#53) if the infant made approach movements with his head, body, or hands or touched the mirror image. To get credit for the second item (#65), the baby had to smile at his image in the mirror. The last mirror item (#76) required that the infant "play" with the mirror image. For example, he might laugh, pat, bang, lean toward, or "mouth" the mirror image.

Table 2 presents the median performance of our sample of Baganda infants on the six "sociability" items alongside the Bayley norms for these items. Bayley's scales were standardized on 1,262 children ranging in age from 2 through 30 months, with controls within each age group for sex, ethnicity (i.e., White, Black, Puerto Rican), residence, and education of the head of the household (see Bayley, 1969). Since the number of children tested between 2 and 6 months in Bayley's cross-sectional study (range 83-94) was much larger than our longitudinal sample (N = 10), we felt that any tests for significant difference would be meaningless.[1] Instead, we have considered it sufficient to report the "trends" as they appear until larger samples are observed and tested.

[Place Table 2 about here]

As we can see, there is generally no difference in the rate of displaying the social smile or early vocalizations to social stimuli among the Baganda and American groups. There is, however, a striking difference in the age at which a mirror image elicits social responses. Our Baganda infants "socialized" with their images from 1.9 - 3.2 months sooner than American infants.

Next we turn our attention to the equally important motor skill of sitting. Bayley has six items in her motor scale which test the infant's ability

---

[1] Two infants entered our sample when they were 5 months old and one when she was 4 months. All three passed the six social smile items when first tested.

BEST COPY AVAILABLE

TABLE 2 SMILING - SOCIABILITY BEHAVIOR

Item	Medians (months) Bayley (American)	Kilbride (Baganda)
Social smile: E talks and smiles	1.5	1.5
Social smile: E smiles quiet	2.1	2.0
Vocalizing to E's social smile and talk	2.1	2.0
Mirror image approach	4.4	2.5
Smiles at mirror image	5.4	3.0
Playful response to mirror	6.2	3.0

BEST COPY AVAILABLE

to sit. The first of these (#13) is administered by supporting the baby in a sitting position on one's lap, then gradually releasing support. If the infant tenses his muscles in an effort to maintain this position rather than relying passively upon the support, he passes this item. The next five items are administered in the following way. The infant is placed in a sitting position on a table (mat) with his legs spread at an angle of 50 °. His legs should be straightened, according to Bayley, but this proved impossible to do for our Baganda infants since they naturally assumed the posture in which mothers usually sat them with their legs bent at the knees and heels almost touching. If the infant could not sit alone he was supported with E's hands at his lower back or propped against a pillow. Credit is given for the second sitting item (#17) if the infant sits with a slight prop. To pass the third (#23) and fourth (#27) items, he must sit momentarily (about 3") without support and sit alone 30" or more, respectively. The fifth item (#29) requires sitting alone steadily and with the back fairly straight. The final sitting item (#31) tests the infant's ability to sit alone with good coordination. He must sit steadily while manipulating objects, turning, or engaging in any actions which take his attention away from the sitting process.

Before any formal training to sit was consciously done by our Baganda mothers their infants scored a median of 1.5 months for Bayley's item -- sits with support -- which has a norm of 2.3 months. Bayley's standardization sample included only a small group of children below two months of age. She herself states that age placement values below 2 months should be considered suggestive rather than exact (cf. Bayley, 1969, p. 13). For this reason, we will concentrate our attention on those sitting items that occur later.

Although ideally we would have preferred having half our mothers training their infants to sit and half of them doing no training, this was not a natural possibility because of the previously mentioned importance of sitting among the Baganda. Only one mother reported that she was not going to train her infant to sit. This infant, who was four months old when we ended our field stay in Uganda, was not sitting alone (even momentarily) at this time. Since our goal was to observe the Muganda infant's development in his domestic environment, we could not structure the situation experimentally. Therefore, for comparative purposes, our sample was dichotomized in accordance with whether the infant was "lap trained" beginning at two months or before, or after two months; and whether he was seated on a mat with support or in a basin beginning at three months or four months of age (see Table 3). Without resorting to any tests of significance because of reasons already mentioned, one can see by comparing the first three sitting items that earlier training seems to be associated with an earlier performance of the succeeding sitting skill. Curiously, however, we find a reversal effect of earlier training on the fourth Bayley sitting item -- sits alone steadily. Finally, when we look at Bayley's last sitting item, we see that by six months of age all our Baganda infants were sitting with good coordination regardless of whether their training was begun at 3 months or 4 months. These findings lend support to our hypothesis

BEST COPY AVAILABLE

that training an infant to sit influences the age of his performing this behavior. Providing more evidence for this hypothesis is the finding that our Baganda infants, who were trained to sit, passed all five sitting items at an earlier age (range = .8 - 1.3 months sooner) than American infants, who presumably were not specifically trained to sit (see Table 4).

[Place Table 3 about here]

[Place Table 4 about here]

CONCLUSION

Previous studies have offered a number of tentative reasons why Baganda infants are relatively precocious in their sensori-motor development. In general, these causative factors consist of experiential or environmental influences. The present study has focused on two sensori-motor skills for which the Muganda child receives intensive, culturally constituted, formal and informal training and stimulation. Specifically, the Muganda infant was found to receive considerable formal training in sitting behavior which was, in turn, found to be associated with an advanced performance in this skill in comparison to American infants. Smiling, while not consciously or formally trained for, is positively valued and generally reinforced by Baganda adults and young children. Developmentally, in early aspects of social smiling, the Baganda infants in our sample were found to be similar to American infants. In interaction with a mirror image of himself, however, the Muganda infant was markedly precocious in smiling, vocalizing, and other playful responses to the image.

On the basis of these preliminary results, we can conclude that early experiences, themselves culturally constituted, are importantly related to the Muganda infants development during his first six months of life. These findings offer additional empirical support to the growing body of data showing the influence of environmental factors on early learning (see Connolly, 1970, for a short review of relevant studies).

TABLE 3 EFFECTS OF TRAINING TO SIT

Item	Baganda Medians (months)	
	Lap training 2 mos. or before	After 2 mos.
Sits with slight support	2.5	3.0
	Mat or basin training at 3 mos.	At 4 mos.
Sits alone momentarily	4.0	5.0
Sits alone 30" or more	4.5	5.0
Sits alone steadily	6.0	5.0
Sits alone good coordination	6.0	6.0

TABLE 4 SITTING BEHAVIOR

Item	Medians (months) Bayley (American)	Kilbride (Baganda)
Sits with slight support	3. 8	3. 0
Sits alone momentarily	5. 3	4. 0
Sits alone 30" or more	6. 0	5. 0
Sits alone steadily	6. 6	5. 5
Sits alone good coordination	6. 9	6. 0

REFERENCES CITED

Ainsworth, M. D. Infancy in Uganda: Infant Care and the Growth of Love. Baltimore, The John Hopkins Press, c 1967.

Bayley, N. Manual for the Bayley Scales of Infant Development. New York, The Psychological Corporation, c 1969.

Connolly, K. Skill Development: Problems and Plans. In K. Connolly (Ed.), Mechanisms of Motor Skill Development. New York, Academic Press, 1970, pp. 3 - 21.

Geber, M. Développement Psycho-Moteur de L'Enfant Africain. Courrier, Janvier, 1956, Vol. VI (1), pp 17-29.

Geber, M. The Psycho-Motor Development of African Children in the First Year, and the Influence of Maternal Behavior. The Journal of Social Psychology, 1958, Vol. 47, pp. 185-195.

Geber, M. Problèmes Posés par le Développement du Jeune Enfant Africain en Fonction de son Milieu Social. Le Travail Humain, 1960, Vol. 23, pp 97 - 111.

Geber, M. & Dean, R. F. A. The Psychological Changes Accompanying Kwashiorkor. Courrier, January, 1956, Vol. VI (1), pp. 3 - 15.

Geber, M. & Dean, R. F. A. Gesell Tests on African Children. Pediatrics, 1957, Vol. 20, pp. 1055 - 1065. (a)

Geber, M. & Dean, R. F. A. The State of Development of Newborn African Children. The Lancet, 1957, Vol. 1, pp. 1216 - 1219. (b)

Kilbride, J. E. The Motor Development of Rural Baganda Infants. Unpublished, M. S. Thesis, The Pennsylvania State University, 1969.

Kilbride, J. E. The Motor Development of Rural Baganda Infants. Kampala, Uganda, Makerere Institute of Social Research, c 1973.

Kilbride, J. E., Robbins, M. C., & Kilbride, P. L. The Comparative Motor Development of Baganda, American White, and American Black Infants. American Anthropologist, Dec., 1970, Vol. 72 (6), pp. 1422-1428.

Kilbride, P. Modernization and the Structure of Dream Narratives Among the Baganda of Uganda. In M. C. Robbins and P. L. Kilbride (Eds.), Nkanga 8, Kampala, Uganda, Makerere Institute of Social Research, (in press).

APPENDIX A

BEST COPY AVAILABLE

PRENATAL QUESTIONNAIRE

Erinya lyomuzadde omukazi (mother's name):
Obuyigirize bwe (education);
Emyaka gye (age):
Wasula (residence):
Eggwanga lye (tribe):
Omuziro oba ekika kye (clan):
Eddini ye (religion):
Omulimu gwe (occupation):
Ekifo kyo buzaale (place of birth):

Erinya lyomuzadde omusajja (father's name):
Obuyigirize bwe (education):
Emyaka gye (age):
Wasula (residence):
Eggwanga lye(tribe):
Omuziro oba ekikakye (clan):
Eddini ye (religion):
Omulimu gwe (occupation):
Ekifo kyo buzaale (place of birth):

Oyogera Luganda (Do you speak Luganda)? English?
Osoma Luganda (Do you read Luganda)? English?
Owandiika Luganda (Do you write Luganda)? English?

1. Luno lwe lubuto lwo olusoka (Is this your first pregnancy)?

Oba yee, genda ku kibuuzo No. 2; oba nedda mubuuze bino
(If yes, go to question 2; if no, ask her the following):
(a) Wakafuna abaana bameka (How many children have you given birth to)?
(b) Bonna balamu (Are they all alive)?
(c) Benkana wa obukulu (What are their ages)?

2. Wakoma ddo okulwala omwezi (When did your monthly period end)?

3. Osubira kuzaala ddi (When do you expect to deliver)?

4. Ogenda mu kirinika y'abembuto (Are you going to a prenatal clinic)?

BEST COPY AVAILABLE

4. (a) Oba yee, kirinika ki (If yes, which clinic)?
   (b) Emirundi emeka gyogenda mu kirinika (How often do you go to the clinic)?

5. Olina omusawo owuwo akukolako (Do you have a private doctor treating you)?
   (a) Oba olina, ye ani erinya lye (If you have, what is his/her name)?
   (b) Lwaki olina omusawo owuwo (Why do you have a private doctor)?

6. Olina omusawo omuganda (owekiganda) akukolako (Do you have a Kiganda doctor who treats you)?

7. Wa gyogenda okuzaalira -- erinya lye ekifo (Where will you go for delivery -- name of the place)?
   (a) Eka (Home)?
   (B) Muddwaliro (Hospital)?
   (c) Mu bulwaliro obutono (dispensary)?

8. Ani aliberawo ng'ozaala (Who will assist you at the time of your delivery)?

9. Otya okuzaala (Are you afraid of giving birth)?
   (a) Oba yee, otya lwaki (If yes, why do you fear)?

10. Wetegekera okufuna olubuto luno (Did you plan this pregnancy)?

11. Okyayagala okubeera olubuto (Do you like being pregnant)?
   (a) Ki kyosinga okwagalira ddala ku kubeera olubuto(What do you like most about being pregnant)?
   (b) Ki kyosingira ddala obutayagala ku kubeera olubuto (What do you like least about being pregnant)?

Most:

Least:

12. Olubuto luno, lulina ebizibu byelukuwa? Oba yee, bizibu ki? (Is this pregnancy giving you any troubles? If yes, what troubles)?

BEST COPY AVAILABLE

4. (a) Oba yee, kirinika ki (If yes, which clinic)?
   (b) Emirundi emeka gyogenda mu kirinika (How often do you go to the clinic)?

5. Olina omusawo owuwo akukolako (Do you have a private doctor treating you)?
   (a) Oba olina, ye ani erinya lye (If you have, what is his/her name)?
   (b) Lwaki olina omusawo owuwo (Why do you have a private doctor)?

6. Olina omusawo omuganda (owekiganda) akukolako (Do you have a Kiganda doctor who treats you)?

7. Wa gyogenda okuzalira -- erinya lye ekifo (Where will you go for delivery -- name of the place)?
   (a) Eka (home)?
   (b) Muddwaliro (hospital)?
   (c) Mu bulwaliro obutono (dispensary)?

8. Ani aliberawo okuyamba ng'ozaala (Who will assist you at the time of your delivery)?

9. Otya okuzaala (Are you afraid of giving birth)?
   (a) Oba yee, otya lwaki (If yes, why do you fear)?

10. Wetegekera okufuna olubuto luno (Did you plan this pregnancy)?

11. Okyayagala okubeera olubuto (Do you like being pregnant)?
   (a) Ki kyosinga okwagalira ddala ku kubeera olubuto (What do you like most about being pregnant)?
   (b) Ki kyosingira ddala obutayagala ku kubeera olubuto (What do you like least about being pregnant)?

   <u>Most</u>:

   <u>Least</u>:

12. Olubuto luno, lulina ebizibu byeluku a? Oba yee, bizibu ki? (Is this pregnancy giving you any troubles? If yes, what troubles?)

BEST COPY AVAILABLE

12. (a) okusesema (vomiting)
    (b) omusayi ogujja (bleeding)
    (c) omutwe oguluma (headaches)
    (d) empewo mu mubiri (feeling cold --chills)
    (e) entambula y'omusayi (circulation of blood = high blood pressure)
    (f) obutakunkumula bulungi mu sulo oba obutafuluma bulungi (urinary difficulties or constipation)
    (g) kamunguluze (dizziness)
    (h) olubuto lukuluma (stomach pains)
    (i) obutayagala kulya (lack of appetite)
    (j) obutayagala kulya emmere eyekika ekimu? Mmere ki? (lack of appetite for a particular kind of food? What food?)
    (k) okwoya ebyokulya ebimu? Byebiriwa? (strong desire for particular foods? which foods?)
    (l) Olusujjasujja (fevers)
    (m) amagulu okuzimba (swelling of legs)
    (n) emisiwa egizimbye (swelling of veins=varicose veins)
    (o) omugongo (backaches)

13. Waliwo emmere eyenjawulo gyolya olwokuba oli lubuto (Are there special foods you are eating because you are pregnant)?
    (a) Mmere ki (What foods)?

14. Waliwo emmere gyotolya olwokuba oli lubuto (Are there foods you are not eating because you are oregnant)?
    (a) Mmere ki (What foods)?

15. Okozesa eddagala lye kiganda (Are you using Kiganda medicine)?
    (a) Oba yee, ddagala ki (If yes, what medicine)?
    (b) Ani alikuwa oba oligya wa (Who gives it to you or from where do you get it)?

16. Olina emizanyo gyokola nga oli lubuto (Do you do any exercises when you are pregnant)?
    (a) Lwaki oba lwaki nedda (Why or why not)?

17. Okola mu nnimiro nga olu lubuto (Do you work in the garden when you are pregnant)?

BEST COPY AVAILABLE

18. Wetikka ekintu kyonna ku mugongo gwo nga oli lubuto (Do you ever carry anything on your back when you are pregnant)? Ki (What)?

19. Wetikka ebintu ku mutwe nga oli lubuto (Do you carry anything on your head when you are pregnant)? Ki (What)?

20. Onaaba ne'ddagala lyekika kyonna mu mazzi (Do you bathe with any kind of medicine in the water)?

    (a) Oba yee, kika kyaddagala ki (If yes, what kind of medicine)?
    (b) Mu mazzi agokya oba aganyogoga (In hot or cold water)?
    (c) Bitunduki eby'omubiri byonaaba n'eddagala (What parts of the body do you bathe with the medicine)?
    (e) Lwaki onaaba n'eddagala eryo (Why do you bathe with that medicine)?

21. Gwe oba omuntu omulala asisiriza ebitundu byo eby'omuboro (DO you or does somebody else massage the parts of your body)? Oba muntu mulala y'ani (If somebody else, who)?

    [Oba bamusisiriza buuza (If she gets massages ask:]

    (a) Bitundu ki eby'omubiri (What parts of the body)?

    (b) Ki ky'osisiriza ku mubiri (What do you massage on your body)?

    (c) Emirundi emeka gy'osisiriza omubiri gwo (How many times do you massage your body)?

22. Olina byotegekedde omwana (Have you prepared anything for the baby)? Ki(What)?

23. Waliwo anakuyamba ko ku mwana mu nnde esooka oba nga omaze okuzaala (Is there anyone who will help you with your baby for the first week or so after you have delivered)?

    (a) Oba yee, y'ani (If yes, who)?
    (b) Kumala banga ki (For how long)?

24. Onofuna anakulerera omwana wo (Will you get somebody to look after your baby)?

    (a) Oba yee, y'ani (If yes, who)?

BEST COPY AVAILABLE

25. Ani gw'onobeera naye ng'omaze okufuna omwana (With whom will you stay after you have your baby)?

26. Omuzadde atekwa akole nnyo n'a ali lubuto (Must a mother work very hard when pregnant)? Lwaki oba lwaki nedda (Why or Why not)?

    (a) Okola nnyo (Do you work hard)?

    (b) Okola ki (What do you do)?

27. Omuzadde atekwa okwebaka ennyo ng'ali lubuto (Must a mother sleep very much when pregnant)?

    (a) Lwaki oba lwaki nedda (Why or why not)?

    (b) Webase nnyo ku lubuto luno (Have you slept very much during this pregnancy)?

28. Ofunye akulagirira ku mwana n'a bw'atekwa okulabirirwa (Have you got someone to instruct you on how to look after your baby)?

    (a) Bamaze okulagirira (Have they already instructed you)?

    (b) Oba yee, ani okulagaridde (if yes, who has instructed you)?

    (c) Oba nedda, onolagirirwa n'a bwo eky'a okulabirira omwana wo, ng'omaze okuzaala (If no will you be instructed on how to look after your child after its birth)?

    (d) Oba yee, okuva kwani (If yes to whom will you give the responsibility)?

29. Waliwo ekiseera bwe wali olubuto bw'ew'rekeraawo okwebaka n'omusajja kubanga wali lubuto (Is there any time you stopped sleeping with a man because you were pregnant)?

    (a) Oba yee, ddi (If yes, when)?

    (b) Lwaki (Why)?

30. Mu mwezi ki ovolowooza abaana b'Abaganda we babazaalira ennyo (In which month do you think most Baganda children are born)?

    (a) Lwaki (Why)?

BEST COPY AVAILABLE

31. Olikolera wala okuva mu maka gammwe ng'omaze okuzaala omwana wo (Will you work away from you home after you have given birth to your baby)?

    (a) Oba yee, on'omala banga ki ng'omaze okuzaala okutandika okola (If yes, for how long after delivery will stay before you start to work)?

    (b) Olikola mulimo ki ('What work will you do)?

32. Omwana wo olimuyonsa ku mabeere oba ku cupa (Are you going to breast or bottle feed your baby)?

    (a) Olowooza kirungi nnyo ku mwana omuzadde okumuyonsa ku mabere oba ku cupa (Do you think it is very good for the baby if the mother breast or bottle feeds her baby)?

    (b) Lwaki (Why)?

33. Olitandika ddi okuwa omwana wo ebyokunywa ebirala agatali mata (When will you begin to give your baby other things to drink apart from milk)?

    (a) Byakunywa ki byoliwa omwana wo (What kinds of drinks will you give your child)?

    (b) Bukulu ki kwolitandikira okuwa omwana buli kinakimu ku byokunywa ebyo (At what age will you start giving each kind of drink to your baby)?

34. Ddi lwolitandika okuwa omwana wo emmere (When will you start giving your baby food)?

    (a) Mmere yangeri ki (What kinds of food)?

    (b) Bukulu ki bw'olitandikirako ku buli mmere (At what age will start giving each food)?

    (c) Emmere ogiteeka otya (How do you prepare the food)?

35. Otekateka mu ngeri eyenjawulo okutendeka omwana wo olwo mukolo gw' okumutuuma erinya ly'ekika (Are you making special arrangements to train your child for the ceremony of giving him the clan name)?

BEST COPY AVAILABLE

35. (a) Oba yee, kutendeka kwa ngeri ki (If yes, what kind of training)?

(b) Ku bukulu ki bw'onotandikirako okumutendeka (At what age will you start training him/her)?

(c) Obukulu bwa njawulo omwana bwaba omulenzi oba omuwala (Is the age different for boys and girls)?

36. Omwana wo alisula wa (Where will your baby sleep)?

37. Olifuna akatanda akagaali akomwana wo (Will you get a cot or a pram for your baby)?

38. Ani analabiriranga omwana wo buli kisera (Who will be looking after your baby "all"of the time)?

(a) Olifuna omulezi w'omwana ekisera kyonna (Will you get a full time ayah=baby-sitter)?

(b) Lwaki kino olikikola (Why will you do this)?

40. Wandibadewo omwana wo ebintu byotoyagala bibere kumpi naye (Are things you want your baby to be kept away from)?

(a) Oba yee, biki (If yes, what things)?

(B) Kino olikikola otya (How will you do this)?

41. Onoyanguyiranga okwata omwana wo amangu ennyo nga yakakaaba oba onolindangakp akasera (Will you hurry to hold your baby immediaately when he starts crying or will you wait for sometime)?

42. Ngeri ki ez'enjawulo zoyinza okusitulamu omwana wo (What are the different ways by which you can hold your baby)?

(a) Mu mbeera ki oba mubiseera ki byonokozesangamu buli ngeri emu ku ezo(In what circumstances or at what times will you be using each of the different ways)?

(b) Onosituranga omwana wo mu ngeri ey'enjawulo okusinzira ku bukulu bwe (Will you be holding your baby in differen ways according to his age)?

BEST COPY AVAILABLE

42. (c) Ngeri ki ku zino j'olowooza okusitulamu omwana wo emirundi egisinga obungi (Which of the ways will you be using most frequently)?

43. Omwana wo olimusitulinanga ku ludda lwo (Will you be carrying your baby on your hip/side)?

(a) Oba yee, ku bukulu ki wolitandikira kino(If yes, at what age will you start doing this)?

44. Omwana wo onomuwekanga ku mabega (Will you be carrying your baby on your back)?

(a) Oba yee, ku bukulu ki w'olitandikira okukola kino(If yes, at what age will start to do this)?

45. Ku bukulu ki kw'olikoma okusitula omwana wo (At what age will you stop carrying your baby)?

46. Singa omwana wo anabanga yebase wansi onomusitulangawo otya If your baby is lying down, how will you lift up your baby)?

(a) Onomusitulangawo otya ng 'oyagala okumuliisa (How will you be lifting him up when you want to feed him)?

(b) Onomusitulangawo otya ng'oyagala okumuteeka mu mugongo (How will you be lifting him up when you want to put him on your back)?

(c) Onomujangawo otya nga ogenda okumusitula mu mikono gyo (How will be lifting him up when you want to hold him in your arms)?

47. Waliwo engeri esinga obulungi gyoyinza okuteekamu omwana wo wansi (Is there a good way in which you can put your child down)?

48. Onokolera omwana wo ebyokuzanyisa nba onomugulira bugulizi (Will make or buy your child toys)?

(a) Oba yee, byakika ki (If yes, what kind)?

(b) Waliwo ebyokuzanyisa ebyenjawulo eby'abalenzi oba abawala (Are there different toys for boys and girls)?

49. Onokolanga ki omwana wo bwantandikanga okufuka ng'omukutte (what will you do when you baby urinates while you are holding him)?

BEST COPY AVAILABLE

50. Onokolanga ki omwana wo bwanatandikanga okupama ng'omukutte (What will you do when your baby defecates while you are holding him)?

51. Bukulu ki omwana watandikira okuwulira amaloboozi(At what age does a baby start to hear sounds)?

52. Bukulu ki omwana watandikira okulaba (At what age does a baby begin to see)?

53. Bukulu ki omwana watandikira okuyiga (At what age does a baby start to learn)?

54. Bukulu ki omwana watandikira okutegera ekiba kimugambiddwa (At what age does a baby start to understand what is said to him)?

55. Bukulu ki omwana watandikira okwogera(At what age does a baby begin to speak)?

56. Bukulu ki kwosubira omwana wo okusobola okuuma omutwe gwe obutereevu (At what age do you expect your baby to be able to keep his own head steady)?

57. Bukulu ki wosubira omwana wo okusobola okola bino (At what age do you expect your baby to able to do the followings)?:
(a) Okutula nga tazizikiddwa (to sit without support)?
(b) Okutula nga azizikiddwa (to sit with support)?
(c) Okuyimirira nga awaniririddwa (to stand with support)?
(d) Okuyimirira nga tawaniririddwa (to stand without support)?
(e) Okwavula (to crawl)?
(f) Okutambula (to walk)?

58. Oliyigiriza omwana wo okukola ekimu ku ebyo (Will you teach your baby to do any of those things)?
(a) Oba yee, biki ku ebyo on'omuyigiriza okutambula, okutuula okwavula oba, okuyimirira (If yes, which of those will you train him to do --- to walk, to sit, to crawl, to stand)?
(b) On'omuyigiriza otya okukola ebintu bino (How will you teach him to do those things)?

BEST COPY AVAILABLE

59. Singa omwana wo anaba akala a mpola okuyiga okutula, okuyimirira okwavula oba okutambula oli ezako okumuyiriza okuyiga mangu (If you baby is slow at learning to sit, stand, crawl or walk, will you try to teach him to learn quickly)?

(a) Oba nedda, lwaki tokikole (If no, why will you not)?

(b) Oba yee, kino olikikola otya (If yes, how will you do this)?

61. Oyagala mwana muwala oba mulenzi (Do you want a boy og a girl)?

(a) Lwaki (Why)?

62. Kiki kyotoyagadde nnyo kubibuuzo bino (What didn't you like very much in this questionnaire)?

63. Kiki kyoyagadde okusingira ddala mu bubuuzo bino (What did you like most about this questionnaire.)?

BEST COPY AVAILABLE

We are interested in knowing your views on Infancy in Buganda. Please write an Essay on any of the following four topics. Choose one you may write in Luganda or English. Thank you.

Tuli mu bwetaavu okumanya obuto bw'omwana mu Buganda. Mwattu wandiika ku gumu ku mutwe oguwandiikibwa wansi kulupapula. Oyinza okuwandiika mu Lungereza oba mu Luganda.
Webale nnyo.

1. Write about an important event in the life of any Infant that you have known.

   Wandiika ku kintu ekikulu ekyali kibaddewo mu bulamu bw'omwana omuto gw'omanyi.

2. What are the reasons men want to have children?

   Nsonga ki lwaki abasajja bagala okuzaala abaana?

3. What are the reasons women want to have children?

   Nsonga ki lwaki abakazi bagala okuzaala abaana?

4. Write an Essay on twins in Buganda.

   Wandiika kubifa ku balongo mu Buganda.

Sex _____ Mukazi oba Musajja _____

Age _____ Emyaka _____

Education _____ Obuyigirize _____

Occupation _____ Omulimu gwo _____

How many children do you have? _____

Olina abaana bameka? _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

APPENDIX C

SOIL EATERS (Abalya ettaka)

1. Tribe .....

   Egwanga .....

   Sex .....

   Musajja oba Mukazi .....

   Age .....

   Emyaka .....

   Education .....

   Obuyigirize .....

   Occupation .....

   Omulimu .....

   No. of children .....

   Abana bameka .....

2. Have you ever eaten soil? .....

   Wali oliddeko ku ttaka? .....

3. What type?

   Olya ttaka lyakika ki?

   (1) .....

   (2) .....

   (3) .....

4. Why do you eat each type of soil (clay)?

   Lwaki olya ebika ebyo ebyettaka?

   (1) .....

   (2) .....

   (3) .....

5. How did you learn to eat soil?

   Wayiga otya okulya ettaka? Ani eyakuyigiriza?

   .....

6. Do you ever smoke soil?

   Wali onnyweddeko ettaka mu mmindi?

   .....

7. Why?

   Lwaki? .....

8. How frequently do you eat soil?

   Ettaka olirya emirundi emeka?

   (1) Buli lunaku

   (2) Buli week

   (3) Buli mwezi

   (4) Buli mwaka

9. What time of the day do you eat soil?

   Ettaka olilya kiseraki mu lunaku?

   (1) Ngokola emilimo gyo

   (2) Nga tonaba kulya mmere

   (3) Nga omaze okulya emmere

   (4) Nga owumula

   (5) Kisera ki ekirala

   (6) Tolina kissera

10. Are you alone when you eat soil?

    Ettaka olilya bwomu? .....

11. Is it proper for a man to eat soil? Why or why not?

    Kirungi abasajja okulya ettaka? Lwaki? .....

    .....

12. Is it proper for a pregnant woman to eat soil? Why or why not?

    Kirungi abakyala abembuto okulya ettaka? Lwaki? .....

    .....